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Miscellanea Anthropologica.

Prize Anthropological Memoir. The Paris Anthropological Society's triennial prize of five hundred francs, founded by Ernest Godard, will be awarded in May 1865. The prize will be adjudged for the best original memoir on a subject connected with anthropology. Manuscripts sent in for competition may be written either in French, English, or Latin, and printed memoirs in either of these languages, or German, Italian, Portuguese, or Spanish. The essays must be sent in before January 5th next year, addressed to the society's secretary, No. 3 Rue de l'Abbaye, Paris.

The Neanderthal Skull. [Extract from a letter received by Mr. C. Carter Blake from Dr. Pruner Bey.] "Regarding the Neanderthal man, it is indeed possible that the rachitism discovered by M. Meyer may have had its influence on the development of the frontal sinuses. The interior cast is remarkable for the right ascension of the frontal lobes of the brain, so that the expansion of the above-mentioned cavities has not at least influenced the human characters of man. There is besides this to be observed on the upper surface of the same lobes what you might call an "affaissement" of the gyri, which you attribute to the age of the individual, because you see the same on the cast of the illustrious Dr. Gall's skull, in my possession. For all the rest, chiefly as regards proportions, this interior cast corresponds nearest, as you observed, to that of a modern Irishman. Only in the last, which belonged to a younger individual, the gyri are more turgescent and the vertex is a little more elevated. Since I had the honour to write you my last, Providence has favoured me with the acquisition of a specimen which completes the proofs of the Celtic origin of the Neanderthal man. It is the frontal bone of a very ancient Celt, obtained from a tumulus in France, and belongs to a very young individual. Still, the frontal sinuses lying open, shew on the exterior and in the interior such a development, that this specimen, with its depressed forehead, may form a link, with others in my possession, to shew the progressive and regressive state of this particularity in ancient Celtic skulls. That this specimen, too, belongs to a highly dolichocephalous person, is evident on the first inspection.

"Yours, most respectfully and truly,

"PRUNER BEY."

9th July, 1864.

Recent Discoveries of Kjökkenmöddings.—The following letters have recently appeared in the pages of a contemporary:—

"Halifax, Nova Scotia, June 21.

"During the last winter session of the Nova Scotian Institute of Natural Science, the Rev. J. Ambrose, rector of the parish of St. Margaret's Bay, a district lying on the Atlantic seaboard of this colony, brought to the notice of the Institute the existence of extensive beds of refuse

shells and bones, mixed with fragments of rude pottery, and perfect and imperfect flint arrow and spear heads. Gifted with an inquiring mind, the gentleman in question naturally considered that their occurrence was not a matter of chance; and, following up the subject, he ascertained that similar beds had been known to exist on the shores of Denmark and the adjacent isles, and that they had received the name of *kjökkenmöddings*, or kitchen-middings, from being heaps of refuse shells, bones, etc., thrown aside by the primitive races of men who, in days of remote antiquity, visited annually, or dwelt continuously, in such positions. On perusing an article published in the *Report* of the Smithsonian Institute for 1860, which gave an interesting account of the kitchen-middings of Europe as surveyed by the Danish archæologists, a perfect resemblance to those of the Nova Scotian coast was at once perceived, in so far at least as the few specimens then obtained from these heaps proved.

"To endeavour to make a thorough search, and prove the nature of these deposits, the Council of the Institute of Natural Science decided upon having a field meeting on the spot where the kitchen-middings lay; and accordingly, on the 11th of June last, a large party proceeded by land from Halifax, the capital of the province, to St. Margaret's Bay, which is distant, in a S.S.W. direction, about twenty-two miles. This bay is exceedingly spacious, runs inland some eight or ten miles, and is in breadth, perhaps, five or six miles. A few islands stand at the entrance as well as at its head, and long low promontories, clothed with spruce, birch, and maple, stretch into the water at the N.E. corner, forming snug coves and sheltered strands. It is on the shore of one of these minor bays, having a sandy beach where canoes could be hauled up easily and safely, that the principal *kjökkenmödding*, found by Mr. Ambrose, lay, on a rising knoll some 20 feet above the level of the bay at high-water mark. It forms part of a grass field belonging to a farm-house hard by; and according to the statement of the farmer, and the appearance it presents, has been submitted to little, if any, disturbance at the hand of man. The deposit appears to have extended about fifty yards or more in length, by a well defined breadth of eight yards. Its surface is irregularly depressed and dotted over, on its western extremity, with granitic boulders of no great size. The soil which covers the mass is similar to that of the field in which it occurs, though, perhaps, a little darker in colour. It grows common meadow-grass and ordinary field plants, and its depth does not exceed two or three inches when the shell deposit appears, presenting a layer of compact shells, perfect and imperfect, in which lie bones of animals and birds, flint and quartz arrow and spear heads, large and small teeth, and broken pieces of very roughly-made pottery, bearing evident traces of attempt at ornament. This pottery was very dark in colour, and contained in its substance grains of granitic sand and mica in quantity. From the pieces of rim obtained, judging from their curvature, the earthen vessels could scarcely have exceeded the dimensions of a quart bowl. These bowls or cups must have been in common use, as the fragments occur in some plenty. No traces of implements denoting any connexion with the

later iron age occurred; and the only objects on which the art of man had been practised beyond the pottery and flint weapon heads, were bones sharpened into awls, one of which was obtained in a very perfect state.

"In the midst of, but more abundantly at the bottom of the refuse deposit, occurred rounded stones, from the size of a man's clenched hand upwards, bearing evident traces of having undergone the action of fire. These stones are precisely similar to those found on the beach beneath.

"At the bottom of the refuse heap, which occurred at a distance of eighteen inches from the surface, a layer of black soil came, two inches thick; then a layer of white-brown sand of the same thickness; then came a reddish-coloured earth, getting lighter as the spade went down, until the original foundation of hardened drift proclaimed no further investigation necessary in that direction. Taking a general view of the surface, the observer naturally supposed that the rounded granite boulders which lie scattered on the heap had afforded seats for a primitive people, who rudely cooked their food at this encampment on the edge of the wild forest; nor was the supposition incorrect; for, on digging around these boulders, greater masses of shells, and more evident traces of fire, were apparent than in other parts of the heap. The charcoal, in some instances, had lost but little of its former consistency, while, in others, it powdered into dust on being handled. This probably arose from the nature of the wood, some kinds affording a hard charcoal, and others soft.

The fauna of this Nova Scotian *kjökkenmödding*, so far as could be ascertained, was as follows. Of mammals, the moose (*Cervus alces*), the bear (*Ursus Americanus*), the beaver (*Castor Canadensis*), and the porcupine (*Hystrix dorsata*), were noticed; the beaver and porcupine by their teeth, which, from their brightness and compactness, might just have been taken from the jaw. A beaver's tooth had the root part rubbed, and smoothed to a head, giving, with its chisel-like point, the appearance of an instrument for cutting. Some of these teeth were jagged on their edges, as if by artificial means. The bones of the animals had been broken, and, with the exception of a few very small ones, none were obtained whole. Of birds, there were the bones of different species, some very large, and evidently belonging to a bird much larger than the great northern diver (*Colymbus glacialis*), which is one of the largest wild birds in the colony at the present day. The bird bones were also more or less broken, and one in particular had been opened by means of a cutting instrument down the side. Of fishes, the vertebræ of two or three species, the largest measuring about an inch in diameter; while two or three specimens of the opercular spines of the Norway haddock (*Sebastes Norvegicus*) were procured among the *débris* in a perfect state, which led to the supposition that they were used for some purpose, such as pricking holes. Of mollusks, the most common were the quahog (*Venus mercenaria*), clam (*Mya arenaria*), scallop (*Pecten Islandicus*), *Crepidula fornicata*, and *Mytilus edulis*. Of the two former species nearly the whole mass of shell consisted. The mussel shells had become so friable that the slightest touch was sufficient to break them.

"Time did not permit, however, a closer examination to be made on this first visit to the mounds; but some members of the Institute, aware of the interest attaching to the subject, have decided upon camping out during the ensuing summer in the vicinity of other deposits known to exist in various places, and hope, by thoroughly excavating the several mounds, to bring to light specimens which will doubtless help to prove the age in which they were constructed, and the similarity which existed between the manners and customs of the race who formed them and the constructors of those placed in like positions on the shores of Denmark and Northern Europe.

"J. M. JONES, President of the Institute of Natural Science."

196A, Piccadilly, July 11, 1864.

"The general description of Mr. Jones in your last number of the *Shell-Mounds* in the Halifax district corresponds with one on a much larger scale that I have identified at Smyrna. This is known to residents and the old travellers as the fossil oyster-beds, but later travellers and geologists have ascertained that the oyster-shells are of late period.

"They form a bed on the side of Mount Pagus, below the Acropolis and above the theatre, constituting a stratum extending for above half a mile. Just above the theatre the deposit is cut through by a road leading to a quarry, and is there, I should say from memory, about sixteen feet deep. The deposit, like that near Halifax, is covered with soil and *débris*, and is also composed of a layer of *compact shells, perfect and imperfect, in which lie bones of animals and birds and broken pieces of pottery*. I found what appeared to me flint implements, but I have not yet had time to make a satisfactory examination. The pottery is not like that at Halifax, but is red, and like the common pottery of the country. I have invited the attention of the members of the Academy of Anatolia to this deposit, as belonging to a city of the Iberian or pre-Iberian epoch. Various hypotheses have been put forward to account for the oyster-shells and pottery, but there has been an unwillingness to refer them to a remote date, the general opinion being in accordance with the fable that ancient Smyrna was not on the present site, and that the inhabitants dispersed in villages on the plain of Boornabat were concentrated at Smyrna by Alexander the Great, whose followers began the Acropolis. To my mind, and I have been confirmed by several archæologists, the corner of the Acropolis next the city shews decided traces of so-called Pelasgian work. Thus, according to my view, the Acropolis was the Iberian or pre-Hellenic city, and the deposit on the hill the site of a still more ancient city. My impressions have been confirmed by comparison with the new collections in the British Museum.

"HYDE CLARKE."

[We understand that the Anthropological Society of London are making inquiries at Smyrna, with a view to elicit further information on this most interesting subject. EDITOR.]

Description of the Cavern of Bruniquel, and of its Organic Contents. Part I. Human Remains. By Professor RICHARD OWEN, F.R.S., &c. (*Abstract of paper read before Royal Society of London, June 1864.*)

In this communication the author gives an account of the Cavern of Bruniquel, Department of the Tarn and Garonne, France, in the state which it presented when visited by him in January 1864, and a description of the human remains discovered therein by the proprietor, the Vicomte de Lastic St. Jal, in 1863, and subsequently by the author in January 1864. The circumstances under which these discoveries were made are minutely detailed, and the contemporaneity of the human remains with those of the extinct and other animals with which they are associated, together with the flint and bone implements, is shown by the evidences of the plastic condition of the calcified mud of the breccia at the time of interment, by the chemical constitution of the human bones, corresponding with that of the other animal remains, and by the similarity of their position and relations in the surrounding breccia. Among the principal remains of the men of the flint-period described are the following:—1st, the hinder portion of the cranium, with several other parts of the same skeleton, which were so situated in their matrix as to indicate that the body had been interred in a crouching posture, and that, after decomposition and dissolution of the soft parts, the skeleton had yielded to the superincumbent weight; 2nd, an almost entire calvarium, which is described and compared with different types of the human skull, shown to be superior in form and capacity to the Australian type, and more closely to correspond with the Celtic type, though proportionally shorter than the modern Celtic, and the form exhibited by the Celtic cranium from Engis, Switzerland; 3rd, jaws and teeth of individuals of different ages. After noticing other smaller portions of human cranium, the author proceeds to describe minutely the lower jaw and teeth of an adult, and upper and lower jaws of immature individuals, showing the characters of certain deciduous teeth. The proportions of the molars are not those of the Australian, but of other races, and especially those of ancient and modern Europeans. As in most primitive or early races in which mastication was little helped by arts of cookery or by various and refined kinds of food, the crowns of the molars, especially of *m* 1, are worn down beyond the enamel, flat and smooth to the stumps, exposing there a central tract of osteodentine without any sign of decay. The paper is illustrated by a view and plans of the cavern, and by figures of the principal human remains, and of two implements of bone on which the Vicomte de Lastic had discovered, on removal of the breccia, outline figures of the head of a reindeer, and the head of a horse in profile. The description of the various remains of the animals killed for food, and of the flint- and bone-implements applied to that and other purposes, will be the subject of a future communication.

Proportion of Female to Male Steps. By Dr. FECHNER. The proportion was found by Dr. Fechner to be = 100,00 : 115.76. To determine this proportion, Dr. Fechner observed from his window how many steps the by-passers, male and female, took to go over a certain distance (some twenty odd steps); 1258 females made on the whole 31,142.54 steps; males 1796, 38,409.05 steps. The observations were made on week- and Sundays at different times of the day

and variable weather, all which influences the steps. Excluded were children, cripples, or persons carrying bundles. The house in which the observations were made is situated in one of the suburbs of Leipzig, where working people and peasants pass in and out, and also citizens. According to Quetelet, an adult man is on the average 1.684 meter high, a woman 1.579 meter; hence a woman is about one-sixteenth less in length than man; it follows that the length of the step differs more than length of body, for the step of the woman is, according to what is stated between one-seventh and one-eighth less than that of man. This may be explained by the fact that, the extremities are, in proportion to length, less in woman than in man.

Names of Negroes. Kiessler writes from the African coast. "The naming of children among the Negroes is peculiar, depending on the day the children are born, whether it be the first or second, and whether it be from the same mother. A boy born on Monday receives the name of Kodjo, a girl Adjuwa; a Tuesday boy Kobena, girl Abenaba; Wednesday boy Kwaku, girl Effna; Thursday boy Kwauw, girl Aba; Friday boy Koffi, girl Effna; Saturday boy Kwamena, girl Amba; Sunday boy Kwassi, girl Akuffna. The first and second child have, among the Elminese, no other particular name, but the third boy is called Maisang, the third girl Mansang; fourth son Anan, fourth girl Emanan; the fifth, sixth, and seventh have no particular names, but the eighth, whether boy or girl, is called Aodju; the ninth Acon; the tenth son Baddu, tenth daughter Baddua; the eleventh child Dukung, and the thirteenth Duansa. Twins are called Atta; the first-born Atta-Panim, the second Atakakra (Kakra means little). Triplets are called Ahinanhang. A Negro may thus have three names or only one. *Ausland*, 1852, p. 1007.

The primary stocks seem to have been originally formed both for and by the localities they inhabit.—In one primary stock, the Caucasian, the cerebrum, or large brain, predominates; hence the developed forehead, the expressive features, and the noble carriage. Eyes variously coloured, teeth perpendicular, nose large, mouth small, chest broad. The skin, not being much oxidised, is whitish.

Negro.—The cerebellum is predominating; hence the receding forehead, oblique teeth, etc. The skin is perfectly oxidised, therefore black and velvety. Both religious and political life is there in its infancy.

Mongol: the intermediate stock.—As the middle brain predominates, the head appears large, angular, the forehead low, cheekbones prominent, nose flat, lips thick. The skin varies, approaching either the Hindoos or the black. The American, Mongol, and Malay races of Blumenbach form this intermediate stock. (*Lindemann, Anthropology.*)

Origin and Mental Agents.—The greater the mental development of a stock, the larger the sinciput and the frontal bone, the jaw recedes, the teeth are perpendicular, the facial angle larger, and the cranial capacity, in proportion to the face, larger, the latter becoming more

oval. Facial angle in the Caucasian 80-90°, Mongol 75-80°, Negro 70-75°. Link and Ith assume that the negro sprang from the ape, and that negroes formed the original human stock, as nature progresses from the imperfect to the perfect. This idea must be rejected, as the most savage nations stand far above the ape. Oken, Treviranus, Burdach, Goldfuss, and others, have justly observed, that we must not merely ascend from the animal up to man, but descend from man to animals. (*H. Lindemann, Anthropology.*)

Diversities of Mankind.—The diversity of the original stocks seems to have been conditioned by the various climates. All men, no matter whether they descend from one or several pairs, form but one species, which, however, is subdivided in primary stocks, influenced by climate, civilisation, habits, and morals. Fundamentally, all men are like each other in one respect, as they all manifest the same mental phenomena; they all more or less have religious notions, and may by intermixture produce fertile children. (*Extracts from Vorschungen über Anthropologie.—Lectures on Anthropology, by Dr. H. Lindemann, Prof. at Munich. Erlangen, 1848.*)

The Folds in the Hand as indicating Race (Instructions by Serres to Deville the traveller; also in Comptes Rendus).—The more we study the human organism, the more do we discover facts apparently insignificant, which are yet of value in determining races. The folds in the hand, so much celebrated in chiromancy, are of this kind. I have elsewhere indicated the relation between these folds, and the articulations of the fingers; but there is one fold which is not constant in all races, it is that which from the base of the ball reaches the summit of the fold, formed by the articulations of the first phalanges of the last three fingers. I have called this fold the Caucasian line, as it exists in all varieties of this race. It is but little perceptible in the Mongol race, and is completely absent in the Ethiopian, and seems equally absent in the types seemingly derived from that race. This, at least, results from a very curious observation made by M. D'Abbadie in some thousands of hands seen by him among the Abyssinians, the Caucasian fold is generally wanting. If the South Americans descend from the Polynesians, the absence or presence of this line would furnish an important indication. Among the North Americans which we have seen in Paris, as well among the Chinese, the Caucasian line is feebly indicated. (*Centralblatt: Miscellaneous Notices.*)

Psychical Difference between Man and Brute.—It is personality and free will by which man is specifically distinguished from the brute. However clever, cunning, or docile an animal may be, we never look at it as a person; for neither theoretically nor practically does the animal, in all its sensations, arrive at a consciousness of its own nature. It is just because man is enabled to do so, bearing within himself from his birth this germ, that the whole mental life of man is, through all the stages of its development, so radically different from the mental life of the brute. The distinction between man and brute becomes more striking when we exhibit the contrast

between the instinctive performances of animals, which have remained constant for ages, and the historical development of the human mind in the infinite variety of the productions of science and art, and the progressive change of the modes of life. But the principle of this psychical organism, which comprises all these mental phenomena, is the free, self-conscious will contemplating its own nature. The human individual becomes a person by self-consciousness. It is the separation of the individual from itself, without which no specific mental process is possible. The individual which is an *Ego* is a person. The animal has no other value but as an exemplar of its species. Man acquires a substantive value by his capacity of becoming conscious of his nature. The concrete result of this self-consciousness is—knowing and willing. Self-consciousness, knowing, and willing, are inseparable mental processes; they condition each other, and are only realised by their uninterrupted connexion. Without self-consciousness there can be no knowledge and free will; knowing and willing are, on the other hand, the necessary results of self-consciousness. Man only, and not the brute, possesses the desire of knowledge. Self-consciousness becomes in the end self-knowledge. The mode of life of animals is still the same as described by Aristoteles. A history of animals does not exist, excepting that which refers to extinct animals. It is by new creations that a progress is effected in the animal world. A limited instinctive action cannot progress. Human liberty and the possibility of mental progress are inseparably connected. Even in the subordinate aspect of human life, the universality of human nature, and his independence of instinct, become apparent. Eating and drinking, clothing and habitation, seem natural wants. But man does not remain fixed by what is absolutely requisite. His desires, impulses, and inclinations are infinitely extended. Even in his luxuries, man exhibits his independence of instinct. The mode and manner in which he satisfies the natural wants, the vastness of his social intercourse, contribute to render natural life more humane and more spiritual. Thus, even eating and drinking are not without influence on mental development. There is no doubt that the law of historical development limits the liberty of the individual, in rendering him, to a considerable extent, dependent on the state of civilisation of his time and his people; but this liberty is only limited, not destroyed. The progress is always initiated by the individual who produces something new by his own energy, and which acquires an objective value; it becomes a contribution to the mental life of the species. It is in this productive participation in history that the liberty of man is exhibited as contradistinguished from the instinct of brutes. Man thus shows his individual substantiality, his peculiar mental endowment, not merely in accidental positions, but in the regular course of general development. (SCHALLER, *Body and Soul*.)

Extracts from Organon der Erkenntniss der Natur und des Geistes (Organon of the Knowledge of Nature and the Mind), by CARL GUSTAV CARUS (Leipzig, 1856; *Brockhaus*), *Origin of Language* (greatly abridged). When we inquire why abstraction is absent or

nearly impossible to an animal, the cause appears to be that animals do not possess the means by which any real abstract notion can be conceived and permanently retained. This means is no other but language. . . In proportion as the nervous system is more developed, and animals live a cerebral life, manifested by the possibility of dreaming (observed frequently in cage-birds and dogs), the animals become more sensible of their own feelings, and express them in tones and gestures which may be termed the language of sensation, which, however, always remains perfectly subjective. Such a language is also possessed by man. Thus the infant, yet unconscious of itself, expresses by sounds and motions, its indistinct feelings, but in proportion as *mental language* becomes developed, this physical language is displaced. The animal acquires, however, in particular instances the capacity to understand something of the mental language of man so as to obey and even mechanically to imitate articulate sounds. This, however, is far removed from the notion of a real or mental language which can never arise without the capacity of self-consciousness, and the latter is only developed in proportion as language is developed.

At first the mind searches for sounds for purely objective conceptions, and thus the nouns (substantiva) are formed; then the qualities (adjectiva) must be expressed; and, finally, the relations in which these notions stand to each other by time-words (verba). In the formation of the first, if the object manifests itself by noise, the sounds are imitated, such as the reverberations accompanying lightning. On the whole, the number of such words is not large, and they necessarily resemble each other in most languages. In all other cases the inventive spirit of man proceeds according to thousands of different analogies, so that every people chooses different words for the same object; hence the infinite variety of languages.

The expressions equivalent for pure abstract notions appear last in any people. In order to understand how imperfect and fragmentary we must assume the beginning of a language to have been, we must examine the language of the savage or the development of speech in the child. The signs for the nearest and more important objects are first formed; mother, father, man, sun, moon, water, fire, etc. It is with such fragments that the savage and the child commences. Then are added the qualities, hot, cold, light, dark, soft, hard, green, heavy, light, etc. These are attached to the nouns: mother good, tree green, etc. Then come the sounds for actions, and it is remarkable how frequently (the languages of the native American tribes give evidence of this), connected actions are expressed in one simple word.

The designation for abstract notions come latest. It is only after the mind has acquired a great power over the designation of the higher abstract notions that it makes language itself an object, and begins not only to analyse and to determine the original sounds, but to give a form to language, *i. e.*, to lay the foundation for its grammar.*

* Every word is born as a whole in the mouth of man. It is only at a late

Man thus develops language out of himself, but it is language which reciprocally paves the way for the progress of the mind. Language may, in this sense, be said to produce thought. It is not without signification that in Greek *logos* has such a comprehensive meaning, and designates, besides word or discourse, also intellect, reason, and even a divine being—"In the beginning was the Word" (St. John).

All, in fact, what we term knowledge or science, is mainly conditioned by language. By language everything that is floating in the world is as it were sublimated and then fixed in words.

On Twins, &c. By Professor LEVY. According to statistical data there are—

	Twinbirths.			Triplets.
England, one in 63	-	-	-	4311
Germany „ 84	-	-	-	7182
France „ 92	-	-	-	11105
Denmark „ 78	-	-	-	4506

Besides climate, there are organic conditions which favour multiple conceptions. Thus the author saw in a Parisian Institute a woman who, in ten deliveries, had produced nineteen children. He observed the same disposition in women belonging to the same family. The physiological cause is the impregnation of several ova either simultaneously or at short intervals. The question has been discussed whether, in super-conceptions, the ova come from one ovary or from both ovaria. The author thinks that either may be the case, for he found in each ovary a corpus luteum, or two of them in the same ovary. That twins may proceed from the same ovary is proved by women having produced twins though one ovary was perfectly degenerated. Modern researches have also shewn that the second egg may be contained within a common Graafian follicle; even the same ovum may contain two germs. As a rule, each twin is enclosed by its own membranes, and the eggs, where they come into contact, are separated from each other by a septum. . . . In five cases the author found that each foetus had its own amnion, but both were enclosed within the same chorion. In all cases where there was a common chorion the twins were of the same sex.

period that the understanding analyses the word into individual sounds—letters. It is one of the greatest errors in believing that, in investigating the origin of language, we must begin with individual letters.